CONFIDENTIAL.] [No. 29 of 1899.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 22nd July 1899.

CONTENTS.

Page.

I.—Foreign Politics.

Nil.

II.—Home Administration.

(a)—*Police*—

Badmashi in Faridpur 509
Badmashi by respectable people in the Mymensingh district ... ... *ib.*
A complaint in connection with the Arms Act ... *ib.*

(b)—*Working of the Courts*—

A Government pleader defending a police officer in Mymensingh 510
The Mohanpur case at the Calcutta Sessions ... *ib.*
The Ross case 511
The Subdivisional Officer of Rampur Hât ... *ib.*
Babu Nabin Chandra Kar, Deputy Magistrate, Diamond Harbour 512
The case against the zamindar of Chapra ... *ib.*
The Ross case 513
The Ross case ... ... *ib.*

(c)—*Jails*—

The present jail discipline defective 514

(d)—*Education*—

The proposed scheme of vernacular education ... *ib.*
The proposed scheme of vernacular education ... *ib.*
An order of the Director of Public Instruction, Assam 515
Mr. Booth's circular ... ... *ib.*
Babu Hem Chandra Banerji's *Kavitavali* ... *ib.*
The question of opening a college in Assam ... 516
The proposed scheme of vernacular education ... *ib.*
The new scheme of vernacular education ... *ib.*
Two objectionable University text-books ... 517
The proposed vernacular education scheme ... 518

(e)—*Local Self-Government and Municipal Administration*—

Nil.

(f)—*Questions affecting the land*—

Nil.

Page.

(g)—*Railways and communications, including canals and irrigation*—

Attempted outrage on a female passenger on the Bengal Central Railway 518
Railway complaints 519

(h)—*General*—

The Darbar at Barisal ... . *ib.*
The Government's attitude towards the native press 520
The Chief Superintendentship in the office of the Director-General of Post Offices ... ... *ib.*

III.—Legislative.

Lord Curzon on the Calcutta Municipal Bill ... *ib.*
The Viceroy on the Calcutta Municipal Bill ... 521
The Government of India's suggestions in connection with the Calcutta Municipal Bill ... *ib.*
Lord Curzon's suggestions with regard to the Calcutta Municipal Bill ... ... *ib.*
Lord Curzon and the Calcutta Municipal Bill ... 522

IV.—Native States.

The trade of Manipur 523
Mr. Hudson, Assistant Political Agent, Manipur ... *ib.*
The Tinnevelly riot and the Raja of Ramnad ... *ib.*
Mr. Hudson, Assistant Political Agent, Manipur ... 524

V.—Prospects of the Crops and Condition of the People.

Nil.

VI.—Miscellaneous.

Mrs. Savage in the Barisal evening party ... *ib.*
Lord Curzon's congratulation to Mr. Paranjpe's father ... ... *ib.*

Uriya Papers.

A bicycle tax in Orissa recommended ... ... *ib.*
The Viceroy's defence of the Simla exodus ... *ib.*
Contamination of river water in Balasore town ... *ib.*
Cholera in the Balasore district 525
The bridges in Balasore town ... ... *ib.*
Power of zamindars to recover rents ... ... *ib.*
Increase of dacoity in Bengal ... ... *ib.*

Assam Papers.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali	**Calcutta.**			
	Weekly.				
1	"Bangabhumi"	Calcutta	.....	18th July, 1899.	
2	"Bangavasi"	Ditto	25,000		
3	"Basumati"	Ditto	15,000	13th ditto.	
4	"Hitavadi"	Ditto	About 6,000	14th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500		
6	"Prativasi"	Ditto	3,600	17th ditto.	
7	"Samay"	Ditto	3,000	14th ditto.	
8	"Sanjivani"	Ditto	3,000	13th ditto.	
9	"Som Prakash" ...	Ditto	1,000	10th ditto.	
	Daily.				
1	"Dainik Chandrika" ...	Calcutta	.....	14th, and 17th to 19th July, 1899.	
2	"Samvad Prabhakar" ...	Ditto	2,000		
3	"Samvad Purnachandrodaya"	Ditto	300	18th to 20th July, 1899.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Calcutta	2,000	17th July, 1899.	
2	"Hindi Bangavasi" ...	Ditto	1,000		
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Calcutta	800	17th ditto.	
2	"Mefta-hur-zafar" ...	Ditto	.....	8th ditto.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Calcutta	300	13th July, 1899.	
2	"General and Gauhariasfi"	Ditto	330	16th ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Ulubaria Darpan" ...	Ulubaria ...	.....		
	Weekly.				
1	"Bangabandhu" ...	Chandernagore ...	.....	14th July, 1899.	
2	"Bankura Darpan" ...	Bankura ...	600	16th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	235	11th and 18th July, 1899.	
4	"Chinsura Vartavaha" ...	Chinsura ...	510		
5	"Education Gazette" ...	Hoogoly ...	1,350	14th July, 1899.	
6	"Medini Bandhav" ...	Midnapore ...	.....	17th ditto.	
7	"Pallivasi" ...	Kalna ...	600	12th ditto.	
	Bengali.	**Presidency Division.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500		
2	"Pratikar" ...	Ditto ...	603	14th ditto.	

LIST OF NEWSPAPERS—*concluded.*

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra, in the Central Provinces.	500		
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto	376	19th and 26th April, 1899.	
4	"Utkal Dipika" ...	Cuttack	400	15th and 22nd April, 1899.	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipore ...	About 600		
	Urdu.				
	Weekly.				
1	"Al Punch"	Bankipore ...	500	14th July, 1899.	
2	"Gaya Punch" ...	Gaya	300	.....	The publication of this paper has been temporarily discontinued.
	Bengali.	**Chota Nagpur Division.**			
	Weekly.				
1	"Manbhum"	Purulia	.....	18th July, 1899.	
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300	19th ditto.	
2	"Kangal" ...	Cooch Behar ...	300	19th ditto.	
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	July, 1899.	
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	750		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300	14th July, 1899.	
3	"Sikshak Suhrid" ...	Dacca	.....	15th ditto.	
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal	400	12th ditto.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	11th ditto.	
3	"Dacca Prakash" ...	Dacca	2,400	16th ditto.	
4	"Sanjay"	Faridpur	.....		
5	"Saraswat Patra" ...	Dacca	500	15th ditto.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette"	Dacca	500	17th ditto.	
	Bengali.	**Chittagong Division.**			
	Weekly.				
1	"Sansodhini"	Chittagong ...	120	28th June and 5th and 12th July, 1899.	
2	"Tripura Hitaishi" ...	Comilla ...	550	17th July, 1899.	
	Bengali.	**Assam.**			
	Fortnightly.				
1	"Paridarsak"	Sylhet	.....		
2	"Silchar"	Silchar, Cachar ...	375		

II.—Home Administration.

(a)—*Police.*

A correspondent of the *Sanjivani* of the 13th July writes:— SANJIVANI July 13th, 1899.

Badmashi in Faridpur.

It is becoming difficult for respectable people to maintain their honour in Khalia in the Faridpur district. Everybody is alarmed at the oppressions which are committed by some rogues of the place, who bear the name of *bhadralok*. These demons in human shape have within the last few months seduced five or six respectable women. Those who have been injured are unwilling to bring complaints for fear of public exposure.

It is hoped the Magistrate will make a private enquiry. The *badmashes* are warned that if they do not mend their ways, their names will be published.

2. The *Hitavadi* of the 14th July writes as follows:— HITAVADI, July 14th, 1899.

Badmashi by respectable people in the Mymensingh district.

Assault on women is not likely to come to an end in Mymensingh. So long these cowardly and brutal assaults on women were being perpetrated by reckless and ignorant people of the lower classes, but we now hear that even educated people are committing such brutal outrages. It is alleged that some scoundrels passing for gentlemen have made it impossible for honest and quiet people to live with their wives and daughters in peace in Mymensingh. Prosecution does not gain anything in such cases, for the weak must always yield to the strong. Nothing but the help of the Government can protect the weak in such cases. Here is a case reported by our correspondent:—

In Iswargram, a small village near Muktagacha, there live Raghu Vaishnav and his wife. Raghu's wife, who is a young and handsome woman, was a few days ago, abducted by *badmashes*, who committed brutal outrages on her for eight or ten days. The woman returned half dead to her husband, and complained that she had been outraged by some so-called gentlemen. The husband has prosecuted the offenders, and the Civil Surgeon has declared that the woman has been most brutally outraged.

It is to be hoped that the Deputy Magistrate will do strict and impartial justice in the case. If a zamindar really be in the affair, it should be his special care to see that the case is not hushed up.

3. The same paper reports the following case under the Arms Act:— HITAVADI.

A complaint in connection with the Arms Act.

In the November of 1898 Nachhimuddi and Achhimuddi were charged by their brother with an attempt to commit a breach of the peace. During the trial, the police reported that Achhimuddi had a gun in his possession. The Court ordered the production of the gun. The police, however, failed to find out any gun in Achhimuddi's possession. So they took possession of the gun of Nachhimuddi and produced it in Court on the 18th December last. After this, both Nachhimuddi and Achhimuddi were acquitted of the charge against them. Nachhimuddi applied for and obtained a renewal of license for his gun. He applied for the return of his gun and the Magistrate ordered the police to return it. But it transpired that the gun had been sold by the Magistrate's order at eight annas. The gun cost no less than sixty rupees.

According to section 11 of the Arms Act, if the owner of any arms deposited under that section does not within three years from the date on which such arms are so deposited produce a license authorising him to possess the same and apply for delivery of the same, such arms shall be forfeited to Her Majesty. From this it is clear that no arms deposited with the police should be sold before the expiry of three years. But in this case the authorities did not wait even for three months.

The authorities may be offended, but we must say that such things cannot occur in any other civilised country. If people thus ill-treated could sue the authorities for damages, such things would rarely happen. The police, moreover, is dreaded, and few have the courage or the means to take legal proceedings against it.

(b)—Working of the Courts.

CHARU MIHIR, July 11th, 1899.

A Government pleader defending a police officer in Mymensingh.

4. Referring to the case in which Babu Krishna Dhan Guha, Sub-Inspector of the Iswarganj thana in the Mymensingh district, has been charged with extortion, unlawful confinement, &c., and which is now pending before the Joint-Magistrate of Mymensingh, the *Charu Mihir* of the 11th July says that it was not known before that a police officer charged with an offence would be defended by the Government pleader at the public expense. We would have said nothing if the Government had borne the cost of the defence of the accused after the accused had been proved innocent. But it has been unlawful to engage the Government pleader to defend the accused at the present stage of the case. The employment of the Government pleader to defend the prisoner is likely to create in the public mind and in the mind of the trying Magistrate, the impression that Government does not approve of the action of the complainant in instituting the case and is unwilling to make over the Sub-Inspector to the Magistrate for trial. What the result of the trial will be, is not yet known. But if the accused is committed to the Sessions, how will the Government pleader defend him there? Will another pleader be engaged to conduct the prosecution? And if so, who will pay the Government pleader for defending the accused? When the Government has thus appointed its own pleader to defend the accused, it should be no wonder if the public say that it is uncommonly fond of the police.

The public are, indeed, curious to know why the usual practice of the Government pleader being engaged to conduct the prosecution has been departed from in this case. The departure is likely to lessen the people's respect for the British sense of justice, by revealing to them, as it were, a secret bond between the police and the administration.

SANJIVANI, July 13th, 1899.

The Mohanpur case at the Calcutta Sessions.

5. Referring to Mr. Ross's acquittal at the High Court Sessions, the *Sanjivani* of the 13th July writes:—

If I hear that people are cutting and taking away bamboos from my land, do I come out armed with a revolver? Do I take with me a loaded revolver when I do not know that a riot is probable? Did Ross come armed with a loaded revolver merely for the sake of making fun, or with the object of using it if there should arise any necessity for so doing? If he came with such an object in view, what becomes of the plea of self-defence?

It was urged on behalf of the defence that a stroke from a stick made the revolver go off of itself. But the plea can hardly stand, considering that it was conclusively proved that there were two reports from the revolver and that it was impossible for both Osman Ghani and Abdul Gufoor to have been wounded by one and the same shot.

It would seem from the Chief Justice's charge to the jury that he did not believe the plea of accidental discharge. The Counsel for the defence, too, did not press this plea. As a matter of fact, the defence mainly relied on the plea of self-defence. Suppose, I have gone out for a walk with a pistol in my pocket; I am suddenly attacked by a band of dacoits who want to kill me. If I use my pistol and kill the dacoits, I am not guilty of homicide. But, suppose a thief has entered into my room, and though he makes no attempt on my life, I follow him with a loaded revolver, and, when he is flying, I fire upon and kill him. Here I am certainly guilty of homicide. Ross went to the place, where the villagers were cutting bamboos, taking with him four coolies. He might have taken with him fifty coolies. But why did he go armed with a loaded revolver? Does not the fact of his going armed to the place of occurrence mean that he went with the intention of firing, if there should be any necessity for so doing? Can the plea of self-defence avail here? It is not the object of either the Government or the law, that the Europeans should fire and kill or inflict wounds whenever they like. Still, Europeans are frequently escaping the punishment for murder on the plea of self-defence. This state of things stands in need of a remedy. It should be remedied for the sake of the prestige and good name of British rule.

6. The *Basumati* of the 13th July thus refers to the decision in the Ross case:— BASUMATI, July 13th, 1899.

The Ross case.

There is a tea-garden in Assam, called the Mohunpur tea-garden. On the 7th February last one Mr. Ross, belonging to that tea-garden, fired his gun at a Musalman of the name of Osman Gani—how we do not know; and the man was at once relieved of his life of pain and misery. Another man, Abdul Gafur by name, received a gunshot wound, but he had a hardened life and he lived. Such incidents gave rise to a criminal case, and the case came up to the High Court for trial. But this was not all. The trial of the case was entrusted to the Chief Justice, who draws six thousand rupees every month as his pay, and this Chief Justice had to devote five days to the trial of the case. The trial began on Wednesday and ended on Monday. The accused was acquitted. So long ago as February a European accidentally fired his gun at a native in an unknown tea-garden in a corner of Assam. The native died. And for this a criminal case!!

7. The *Hitavadi* of the 14th July has the following on Mr. Jarbo, Subdivisional Officer, Rampur Hât:— HITAVADI, July 14th, 1899.

The Subdivisional Officer of Rampur Hât.

We shall not at all be surprised if the manner in which Mr. Jarbo is conducting himself in open Court, even after what has appeared about him in the *Hitavadi*, leads one to suspect that there is something wrong with his head. Our correspondent writes:—

"The writings in the *Hitavadi* are about to drive Mr. Jarbo mad. Lately during the trial of a case and in the presence of two pleaders Mr. Jarbo exclaimed all of a sudden:—'I will see the devils of Rampur Hat.' A case similar to that of Biru Dom was the other day filed in Mr. Jarbo's Court, and before he had finished the hearing of the complaint, he cried out in joy:—'Yes yes, this is also a whipping case.' This exclamation surprised the mukhtar for the defence, and he has applied for the trial of the case elsewhere, in consequence of the Court thus expressing an opinion in favour of whipping long before the hearing of the case."

Another correspondent writes as follows:—

"Not long ago, Babu Chhattulal Saha and his friends went to Mr. Jarbo and applied for a pass for the *tauzia* procession. The Subdivisional Officer received them with the following exclamation:—'শালা লোককো নিকাল দাও' (Drive away these fellows). Babu Chhattulal had to go away insulted. Babu Chhattulal is a man of wealth and position in Rampur Hât, and when Mr. Jarbo could treat him so shabbily, it is easier to feel than describe how shabbily he treats the common people of the locality." Babu Krishna Chandra Mandal, a respectable resident of Fatehpur near the Mallarpur station, further writes our correspondent, applied to the Subdivisional Officer for a local investigation in a case. During the local investigation Mr. Jarbo called him '*sala*' (a term of abuse). Krishna Babu thought of suing the Subdivisional Officer in a Civil Court, but his pleader did not venture to conduct a case against Mr. Jarbo. To tell the truth, no one can venture to openly stand against a Magistrate, and this is why people have to bear oppression silently. We cannot believe that under Sir John Woodburn's rule there will be no remedy against such oppression.

The same correspondent further writes as follows:—

"The writings of the *Hitavadi* are producing undesirable consequences. The names of the *Hitavadi's* correspondents are not known, but Mr. Jarbo is suspecting anybody and everybody. The police came to know that Babu Rajkumar Pandit had gone to Benuria near Nalhati to ascertain whether Biru Dom was alive or not and that he had stopped at the house of one Banku Bihari Das. No sooner did the police come to know this than an enquiry was instituted at Benuria. The Sub-Deputy Collector at once went to Nalhati and sent for Banku, but Banku was not at home and the Sub-Deputy Collector had to return to Rampur Hât. Two police constables, however, were despatched to Benuria to summon Banku to Rampur Hât. On the 7th July Banku appeared, but he was not examined that day. He was consequently put to the inconvenience of passing a night at Rampur Hât. The next day Banku was summoned to the Sub-Deputy's private residence, where his deposition was

taken. He was pressed to state why he allowed Rajkumar Pandit to stop at his house. People are being thus forced to appear before the Sub-Deputy Collector without a summons. Is there no remedy against such oppressions? If people are to be thus oppressed even under British rule, whereelse will they go for shelter and protection?"

It is Mr. Jarbo's order that the *Hitavadi's* correspondent should by all means be found out, and the police and the Sub-Deputy Collector are trying their best to carry out their master's order. On 6th July, the Court Sub-Inspector took one Khagendranath Kar to the Sub-Deputy for examination. Khagendra Babu was twice examined The Sub-Deputy Collector was at first unwilling to examine this witness as he did not think that his evidence would be of any use. But the Court Sub-Inspector suggested that the evidence of the witness, though it might not be of any use for the time being, might prove useful afterwards.

The Sub-Deputy called Babu Girish Chandra, a mukhtar, and proceeded to examine him. In the course of the examination, the Sub-Deputy Babu exclaimed:—"I expected that you would say something against Dr. Haritaran." Failing to draw anything useful from Girish Babu, the Sub-Deputy Babu dismissed him. This is how the Sub-Deputy Collector is examining witnesses. By what law, may we enquire, is his conduct justified? The name of this Sub-Deputy Collector is Babu Parames Prasanna Ray. He is slightly short of hearing, and pleaders and mukhtars have to speak loudly to make themselves audible to him.

Babu Kamala Prasanna Sen, a mukhtar, is interesting himself in favour of Mr. Jarbo. He requested one Babu Harendrakumar Das to go to the thana and say something in Mr Jarbo's favour. The Court Sub-Inspector told him that if he did not depose in Mr. Jarbo's favour, it might not go all well with his brother, who was in the police service.

It is not at all surprising that the police should try to get up witnesses in this way. But this is the first time that we hear that there are mukhtars like Kamala Prasanna in Rampur Hat, who are making high bids for Mr. Jarbo's favour. The Government should enquire into the conduct of the Court Sub-Inspector. No case has been instituted, and yet the Sub-Inspector is helping the Sub-Deputy Collector to examine witnesses informally. This is certainly objectionable.

HITAVADI, July 14th, 1899.

8. A correspondent of the same paper complains that Babu Nabin Chandra Kar, a Deputy Magistrate of Diamond Harbour, through his Peshkar ordered one Prasanna Kumar Ghosh, the accused, in a case under section 323, to take off his shoes before entering into the Court room.

Babu Nabin Chandra Kar, Deputy Magistrate, Diamond Harbour.

The accused's mukhtar objected to this, saying that he was a respectable man and the case against him had not yet been heard. The Deputy Magistrate said that some consideration might be shown if the accused *were* a gentleman. Prasanna Kumar was thus compelled to stand in the dock without his shoes on.

The editor fails to account for the prejudice which some Magistrates show against shoes. Does such conduct enhance the prestige of the Courts? The attention of the authorities should be drawn to this matter.

HITAVADI.

9. The same paper gathers the following information from a correspondent of the *Behar Herald*:—

The case against the zamindar of Chapra.

A Court peon went to attach the movable property of a zamindar of Chapra. He says that on his attaching a horse, the zamindar ordered his men to beat him and his men carried out the order. The peon reported this matter to the authorities, and a case against the zamindar was filed in the Court of the Joint Magistrate of Chapra. The hearing of the case was fixed for the 22nd June, and on that day the accused's mukhtar appeared and prayed for his client's exemption from personal appearance. This prayer was rejected. The next day a barrister appeared and made the same application, but with no effect, and the Court ordered that a warrant should be issued against the zamindar if he did not appear within five minutes. The zamindar, of course, failed to appear within the stated time, and a warrant was issued. The Additional Police Superintendent was instructed to execute the warrant. But the zamindar could not be found out even after a thorough search of his house for a whole day. The next day, the Police Superintendent attached the accused's property

and issued the usual notification that if the accused did not appear within thirty days, his property would be forfeited to the Government. The accused appealed to the Sessions Judge against this decision, but he declined to interfere. Considering the nature of the charge against the zamindar, the Joint-Magistrate could easily permit the accused to appear through his mukhtar. Such permission is often granted. The Joint Magistrate's conduct is not praiseworthy.

The editor thus comments on the above:—

The Police Superintendent's conduct is mysterious. A search was made the whole day and the next day the Police Superintendent ordered the attachment of the accused's property. If the Police fails to find out the accused, it is its duty to report the matter to the Magistrate. Was this procedure followed in this case? There can be no doubt that there has been unreasonable haste in this matter. The authorities should enquire if there was occasion for such unreasonable haste.

10. Referring to the Ross case, the *Bharat Mitra* of the 17th July observes as follows:— BHARAT MITRA, July 17th, 1899.

The Ross case.

Before a European Judge and a European jury and barristers, the illiterate Abdul Gafur and his illiterate friends of Cachar found themselves seated on the witness box. Such an extraordinary scene was never before witnessed by those poor villagers. They never thought that the Calcutta High Court, the highest tribunal in the land, from which there was no appeal except to God, would be influenced by race prejudice, nor can they now say that that Court has done injustice in the case. Pure justice, no doubt, has been administered in the case of Abdul Gafur and Osman Gani. They were predestined to be shot by a European and one of them died from the effects of the wound received by him. But what will be the fate of Abdul Gafur and others who gave evidence in favour of the prosecution? They are sure to fall in the way of Mr. Ross in the neighbourhood of his tea-garden, and he has always his revolver ready for use.

11. The *Prativasi* of the 17th July has the following on the Ross case:— PRATIVASI, July 17th, 1899.

The Ross case.

We cannot say that in this case the Chief Justice properly analysed the evidence and helped the jury in arriving at the truth. Mr. Ross has been acquitted on the ground of self-defence. He said that he was attacked by thirty or forty natives, and that he drew out a revolver which went off accidentally in the scuffle. He did not know whether any body was wounded or not. But is this possible? How would Mr. Ross have fared if thirty or forty quarrelsome and daring natives had really attacked him in a body? According to the deposition of the accused's friend, the natives attacked him after his gun went off. How is it, then, true that they attacked him before the firing of the gun? How did the cause of self-defence arise? It is quite clear that the natives attacked the accused after he had killed one of them and wounded another.

In his letter to the Magistrate, written immediately after the event, Mr. Ross made no mention of natives beating him with bamboos. And if it is true that he had drawn out his revolver in order to threaten the villagers, why did he simply write to the Magistrate that he had drawn out his revolver and perhaps a man had been wounded? There is no mention in his letter of his revolver going off accidentally or of an attack on him with bamboos. How is this? If such incidents had really taken place, Mr. Ross would no doubt have referred to them as evidence in his favour.

The witnesses for the prosecution all deposed that the gun was twice fired. Abdul Gafur said this while in the hospital. The argument of Mr. Garth that Abdul Gafur's statement was a pure invention in a moment of excruciating pain is a fanciful argument. How could one shot kill a man and wound another in three places?

Did all these incidents strangely take place simply for the purpose of securing the accused's acquittal? Mr. Ross's revolver went off accidentally; the wounded man stood behind the man who was killed—all this reads as romance.

The *Englishman* in his comments on the case says that European soldiers and uneducated Europeans have most to fear in the hands of the natives. That

paper also says that the native press is in the habit of speaking of the cruelty of Europeans; but it has nothing to say by way of condemning this cowardly conspiracy to bring about the death of a European. Does the *Englishman* mean to say that in all cases between natives and Europeans, it is the natives who are really guilty? If this is true, why are retrials ordered in such cases? Again, in how many cases have offending European soldiers been convicted? Has the *Englishman* got anything to say to those Europeans who accidentally kill natives with their guns? Has the *Englishman* given expression to the above sentiment after studying the close connection between the native spleen and the European kick? But it is a useless task to argue with a paper which is maliciously disposed towards the poor and helpless natives. The *Englishman* has perhaps forgotten what it wrote when O'Hara was acquitted. But had our contemporary any advice to give to the European community at that time?

(*c*)—*Jails.*

BURDWAN SANJIVANI, July 11th, 1899.

12. The *Burdwan Sanjivani* of the 11th July has the following:—

The present jail discipline defective.

The object of maintaining prisons is two-fold,—first, to protect society against a criminal and next to reform the criminal himself. In framing prison regulations these two objects ought to be kept in view. What is the good of maintaining prisons if prisoners are not reformed by their residence there? Suppose a man is sent to jail for six months or one year for stealing. He comes out when his term is served out. But if he is not convinced that stealing is a great sin, he will surely steal again. The general impression in thieves' minds is that there is nothing so lucrative as stealing, if you can only avoid detection. A thief will steal, no matter how long you may keep him in prison, so long as he is not made to feel that besides the penalty of the law he renders himself liable to punishment by God. We know of cases in which thieves on their way home from prison have committed thefts. Thieves do not cease to steal even after repeated imprisonments. It would not be so, if mere corporal punishment were sufficient to reform a man.

What useful purpose is served by the present rigorous jail discipline? Does it reform the criminal? Is he deterred from committing crimes by the fear of punishment? As a naughty boy cannot be made good by means of scolding and caning alone, so wicked men cannot be kept from committing crimes by means of harsh punishment alone. Often moral instruction is found to be more efficacious than caning. Boys, whom repeated caning cannot correct, have been found to be reformed by moral lectures by worthy instructors. Good instructors are needed for the welfare of prisoners in this world and in the next. But the authorities pay no attention to this matter. Such is the influence of evil company in jails that many a man comes out of a prison a beast after a short residence in it. Religious instruction is therefore absolutely necessary for the reformation of prisoners.

(*d*)—*Education.*

SOM PRAKASH, July 10th, 1899.

13. The *Som Prakash* of the 10th July fails to see why the Committee on vernacular education has made no recommendation for the moral and religious education of boys. Moral instruction becomes most effective, if it is imparted in childhood. Nor is it clear what profit little boys will derive from reading a page or two on physics or agriculture. If science is to be taught it should be taught practically; mere book knowledge will be of no use.

The proposed scheme of vernacular education.

CHARU MIHIR, July 11th, 1899.

14. The *Charu Mihir* of the 11th July writes:—

The proposed scheme of vernacular education.

There can be no difference of opinion as to the acceptability of the scheme of vernacular education proposed by the Government. Some may think that a difficult subject like science will not be easily grasped by boys and girls of a tender age. But that is a great mistake. How little boys and girls of seven can be made to master the rudiments of elementary science has been shown by Joyce, in his scientific dialogues. In man, action begins before speech. If a taste for science is created in early life, it is extremely likely

that boys and girls will feel a longing for more and more knowledge of that description in later life.

There can be no doubt that the attempt to teach science to boys and girls in the vernacular schools will in time produce good results. Our University teaches science. But, as the boys who enter the University do not come there with a taste for that subject, the science classes in our Colleges do not contain as many boys as one could wish. We believe that the teaching of science to boys from an early age will create in them that taste.

But it is not likely that the men who are now employed as teachers in our vernacular schools will be able to teach science well. The teaching of science will require teachers on a somewhat higher pay. If such teachers are not appointed, the object will not be gained, because parents will hesitate to send their boys to poorly-paid science-teachers.

Another thing must be remembered in connection with the scheme, and that is that, although the teaching of science is absolutely necessary in the vernacular schools, it should not be introduced by curtailing the literary course.

Our University does not teach practical science. No provision for teaching science practically is also found in the scheme under consideration. The teaching of theoretical science alone does not make the road to practical science easy. The teaching of practical science follows a somewhat different line from the teaching of theoretical science. Not only therefore should a taste for theoretical science be created in a boy's mind from an early age, but a taste for practical science should also be created in the same way. Chemistry has a most intimate connection with practical science. Babu Prafulla Chandra Roy has to a certain extent shown what a knowledge of practical science can do. We hope he will earn the gratitude of his country by introducing the teaching of practical science in vernacular schools.

15. The *Sanjivani* of the 13th July, says that Dr. Booth, Director of Public Instruction, Assam, has issued an order prohibiting officers in the Education Department from engaging in any profitable work of a private character without the Director's permission. It has been laid down that no educational officer should engage in private tuition to the detriment of his official duties, viz., school inspection, correcting the answer papers of the pupils, home study as a preparation for class work and class work.

SANJIVANI, July 13th, 1899.

An order of the Director of Public Instruction, Assam.

It is hoped that Dr. Booth will, before enforcing his order, so increase the salaries of poor teachers as to place them above the necessity of engaging in private work for the maintenance of their families.

16. The *Basumati* of the 13th July has the following with reference to the circular issued by the Director of Public Instruction, Assam:—

BASUMATI, July 13th, 1899.

Mr. Booth's circular.

Mr. Booth, Director of Public Instruction, Assam, has issued a circular to teachers of schools in Assam, which we find it impossible to translate into Bengali. The Delphic oracle was wonderfully ambiguous. It could read in various ways. There are also many people in this country who talk riddles in their prophecies. Has Mr. Booth taken to speaking in riddles in forest-covered Assam? Here is a passage from his circular:—"Private tuition must, in no way, be allowed to interfere with the public duties of an officer." Now this is certainly a riddle. The working hours of teachers are from 10 A. M. to 4 P. M., and no one, of course, undertakes private tuition during that time. To tell the truth, the circular in question will hang over the heads of teachers like Damocles' sword. It will henceforward be easy to dismiss a teacher on the ground that he had undertaken private tuition the previous evening and that had interfered with his duty. What is the meaning of Mr. Booth's circular?

17. The *Hitavadi* of the 14th July writes as follows:—

HITAVADI, July 14th, 1899.

Babu Hem Chandra Banerji's *Kavitavali*.

Babu Hem Chandra Banerji is now a blind man and is living a helpless life at Benares. A school edition of his *Kavitavali* has been approved by the Central Text-Book Committee. This is good news to the poet in the midst of his great difficulties. In choice of subjects, as well as in get-up, the book is an excellent publication, and true merit will be recognised, and Hem Babu will be materially helped if the book is appointed a text-book by the Director of Public Instruction, for any vernacular examination. We also

request the school authorities to introduce this book into their schools. By so doing they will honour a poet and thereby shed a lustre on their country—they will, in fact, remove a blot from their national character. It will be a great discredit to us if we do not help the poet in his difficulty. For by his patriotism, by his devotion to literature, and by the effulgence of his poetic genius he has shed lustre on his country.

HITAVADI, July 14th, 1899.

18. The same paper thus refers to the rejection by the Assam Government of the proposal to open a college in Assam:—

The question of opening a College in Assam.

The opening of a college may at first involve the Assam Government in great loss; but in future it will bear fruit. The Assam Government proposes to open a hostel at Calcutta exclusively for Assamese students instead of opening a college; but we do not think that a hostel will be less costly than a college. If a college is opened, the number of students, though small in the beginning, is sure to increase as time goes on, and Government's loss will, therefore, become less and less. But even if a hostel is opened at Calcutta for Assamese boys, the majority of Assamese parents will not send their boys to a distant place. And then the current of high education in Assam is sure to be arrested. Whatever the point of view from which the question is looked at, the opening of a college in Assam seems to be urgently necessary.

SAMAY, July 14th, 1899.

19. A correspondent of the *Samay* of the 14th July says, that everybody who knows anything about the present system of vernacular education in Bengal will admit that it stands in need of reform. Under that system, beginners are kept more under the rule of the rod than under rational tuition. Boys of five or six whose agility and activity should be encouraged and directed into good channels, are made to sit still in the *pathsala* for hours together, day after day and month after month, trembling under the *Guru Mahasaya's* rod and acquiring a hearty dislike for learning. At last when a boy's education actually begins, it is the faculty of memory which is cultivated to the neglect of all other faculties. Learning by rote is the only thing done in the *pathsalas*.

The proposed scheme of vernacular education.

When a boy passes the primary stage and enters a middle school he is pressed down under a load of text-books. He has to read literature, arithmetic, *subhankari*, mensuration, history, geography, physical geography, physics, chemistry and hygiene—in all a full dozen books. The existing text-books in physics, chemistry and hygiene, too, and the manner of teaching those subjects are not calculated to benefit the boys much. The whole existing system of vernacular education, is, in fact, a purely cramming system and develops no other faculty except that of memory. And now that the passing of the middle scholarship examinations fails even to open out a career to the boys, most parents now send their children to the English schools. The vernacular schools have, in consequence, become very thin. But if the scheme which has been proposed is ever carried out, those schools will again become crowded.

The report on vernacular education which has been submitted to the Government by the special Committee is a document which bears evidence to the learning, research and sympathy with native boys of the members of the Committee. It has elicited praise from the Government.

DACCA PRAKASH, July 16th, 1899.

20. The *Dacca Prakash* of the 16th July has the following:—

The new scheme of vernacular education.

We have no sympathy with the existing educational system. The western education is undermining the religious belief of the people. This is a heavy loss. That the spirit of litigation is growing most among educated youths, and that the percentage of crime is very high among them is a conclusion drawn from official reports. It is superfluous to say that the education which is producing such baneful results cannot be said to be good education.

The existing system is doing another evil. The existing system of primary education is making the children of the agriculturists upon whose labour depends the welfare of the country—Babus, luxurious Babus, who are forsaking their ancestral calling. If the son of the agriculturist who worked in the field and personally superintended agriculture forsakes his father's business or employs hired labour for its performance the yield of the soil is not likely to be plentiful. It is a regret that the authorities do not understand this simple

fact. If the Government does not believe what we say, let it enquire and ascertain whether our statement is true or not.

The new scheme of vernacular education is at all events an improvement upon the existing system. But the Committee's suggestions require some modification. Euclid's Geometry may help the student in making a minutely correct measurement of land, but its knowledge is seldom of use to those who pass the Middle Scholarship examination. Instead of requiring the students to learn Geometry, the authorities ought to teach them how to find out the area of a circle, a semi-circle, or a triangle from the lengths of their sides and diameters. We also advise the authorities to eschew all references to Hindu rule and Hindu religion in historical text-books. Christians and Hindus educated on Christian lines cannot properly understand Hindu religion or ancient Hindu history ; it is better to eschew all references to these subjects instead of requiring the students to learn incorrect opinions. The manner in which history and Hindu religion are being taught by Christians is doing immense harm not only to Hindu society, but also to the Government.

21. The *Prativasi* of the 17th July has the following :—

PRATIVASI, July 17th, 1899.

Two objectionable University text-books.

The Calcutta University has failed to prove its sense of duty in the matter of the selection of text-books. It is our impression that those who select text-books either do not care to read them or have no leisure to go through them carefully. They do not think it worth their while to consider whether the books which they require the students to read will be as useful to them as nectar or as baneful as poison. Let us cite instances. Take two books—Hutton's *Life of Scott* and Mukharji's Conics, both text-books for the F. A. examination. Hutton's *Life of Scott* is a stiff book, and there are passages in it, a thorough understanding of which presupposes the knowledge of so many subjects that many distinguished Professors have refrained from teaching those passages. Moreover, to master the contents of this book one must have a thorough acquaintance with Scotts' works. Did the Board of Study go through the book before selecting it as a text-book ?

Another objectionable text-book is Dr. Asutosh Mukharji's Conic Sections. This book has replaced the works of English mathematicians. The selection of Dr. Mukharji's Conics is no doubt looked upon as a national glory, and we would have been exceedingly glad if the book had been perfectly good, free from mistakes and scientifically correct. But alas! it is not so, and it pains us to think that such a defective work comes from the pen of Dr. Mukharji. There ought to have been a chapter on general conics in the book, and the author ought to have pointed out the resemblance between a parabola and an ellipse. Such a system of dealing with conics would have been scientifically justified and very well adapted to the requirements of students. Moreover, the author has proved many propositions with the help of extras or extra propositions without caring to prove the latter. This makes his demonstrations obscure in many places.

The following occurs in page 5 :—

"A curve is said to be *symmetrical with respect to a straight line*, if, corresponding to any point on the curve, there is another point on the curve on the other side of the straight line, such that the chord joining them is *bisected at right angles* by the straight line."

Again, in page 126 :—

"Again, corresponding to a system of parallel chords in one branch of the hyperbola, there is in the other branch another system *exactly similar* thereto, and the middle points of the chords of both the systems must lie on Vk, *which therefore divides the two branches symmetrically*."

Compare this with the definition quoted above. What shall we say of the sense of duty of those who selected this book as a text-book for the F. A. examination? What are we to mean by "another system (of chords) exactly similar"? "Must lie on Vk"———is this a Delphic oracle?

Page 6:—

"The chord of a conic is the finite straight line joining any two points on the curve."

Page 20:—

"A tangent to a conic is the limiting position of a *chord* whose two points of intersection with the curve have become coincident."

If the two points of the chord lying on the curve become coincident, where do you find the straight line? Will the student be able to form an idea of the tangent from this definition after reading the definition of the chord given above? Hall and Stevens make use of the word "secant," and Dr. Taylor of "chord or secant," but his definition of chord is free from the defect of narrowness.

If a European mathematician reads these portions of a book, which is written by a reputed native mathematician, what will he think of our education?

Page 1:—

"The straight line drawn through the focus perpendicular to the directrix is called the axis of the conic."

Page 6:—

"It is obvious that the point N may be taken *anywhere* on the axis."

Is this correctly put? In a parabola, the point N *cannot be taken* everywhere on the said axis.

Hall and Stevens' Geometry is read by Entrance students. Following the advice of the authors, few read proposition eight of Book II. But Asu Babu has proved many propositions with the help of that proposition. These propositions could be easily proved without the help of proposition eight of Book II. The definition of asymptote also is not clear and free from defect.

For the last few years the book has been taught by reputed and well-known Professors. They alone can say why they are teaching this book, full of mistakes and defects, without a protest. It is the nature of our educated young men to make truce with error and injustice, to smother their sense of duty and to show masterly indifference and inactivity in the discharge of their duty. The book in question has been a text-book for four or five years, and no one has taken any objection to it!

DACCA GAZETTE, July 17th, 1899.

The proposed vernacular education scheme.

22. The *Dacca Gazette* of the 17th July says that it will be impossible for the public to go through, grasp and criticise the scheme of vernacular education, proposed by the Government, within the short period of two months and a half. It is not to be expected that a scheme which it has itself drawn up with the help of a large number of experienced men in so long a time will be thoroughly discussed by the public who do not possess Government's infinite resources for collecting information within the brief period assigned for the purpose. The period ought, therefore, to be extended to, at least, six months. The examinations on the proposed system, too, should, for various reasons, be held not from 1902, but from a later year.

(g)—Railways and communications, including canals and irrigation.

HITAVADI, July 14th, 1899.

Attempted outrage on a female passenger on the Bengal Central Railway.

23. A correspondent of the *Hitavadi* of the 14th July reports the following case of attempted outrage on a female railway passenger at the Bongong station on the Bengal Central Railway:—

On the 8th July last one Ramhari Chakravarti of Hooghly was travelling with his sister by the Bengal Central Railway. He took the train at the Ranaghat station and was bound for Gobardanga. At the Gungnapur station his sister got her fingers badly injured by an accident. When the train reached the Bongong station, the railway doctor stopped the bleeding and bandaged the fingers. There was at that time no train to Gobardanga, and the passengers had to wait up to 1 P.M. Ramhari Babu kept his sister waiting in the waiting room for female passengers and himself took a seat in the station-hall.

At about 10 30 P.M. a man entered the waiting room and made an immoral proposal to the lady and tried to pull her cloth. At this the lady fainted away in fear, and the *badmash* took to his heels. Her brother came into the waiting room and restored her to her senses. He then ascertained from her the cause of her ailment, and raised an alarm. Upon this two or three friends of the

offender came and threatened Ramhari Babu. But, as he did not desist, the ruffians snatched his ticket from him and threatened to hand him over to the police on the charge that he had enticed away the woman. The gentleman had no other alternative than to sit out the whole night at the station.

On the morning of the 9th July I went to the Bongong station with Babu Lalit Mohan Banerji, Pleader, and Babu Prasanna Kumar Chakravarti, mukhtar. Ramhari Babu came to us and related the whole matter. We took him to the station-master, and he asked Ramhari Babu to point out the offender. But neither the *badmash* nor his associates could be found. It is really surprising that such a serious incident happened at the station without the station-master coming to know anything about it. But the time was up, and Ramhari Babu had to purchase fresh tickets.

The editor thus comments on the above:—

We sent a reporter to Hooghly to inquire into the Hooghly assault case, but no inquiry could be made at Bongong. No definite individual or individuals have been charged, and we are not in a position to ascertain who were the men implicated in this case. It is almost impossible for an outsider to ascertain whether the correspondent's report is exaggerated or not; yet the seriousness of the incident demands a notice, so that a proper enquiry into the matter and a redress of the wrong may be facilitated. We still hope that a proper enquiry will lead to the detection of the offenders. We request the Government as well as the railway authorities not to remain idle or indifferent. Such incidents frequently take place, and few among them come to the notice of the authorities.

24. A correspondent of the same paper complains that there is no platform at the Kogram railway station. This causes great inconvenience to women and old men. This inconvenience often induces people to take the train at the Nalhati station. There is no waiting-room for passengers at the station, and they are put to great inconvenience during the hot and the rainy season.

Railway complaints.

HITAVADI, July 14th, 1899.

Another correspondent complains of the conduct of one Sarat Chandra Chakravarti, a probationer at the Azimganj station on the Nalhati branch of the East Indian Railway. It is his duty to go in charge of fresh fruits from Azimganj to Burdwan. He always interferes and quarrels with the passengers.

Station-masters on this line order the trains to start without paying any attention to passengers stepping down from or stepping up to railway trains. This sometimes causes accidents. The other day a female passenger set down her young daughter on the platform at the Bayala station, and before she could step down the train started, and she leapt down from the moving train. She received nasty cuts in the head and other parts of her body.

Another correspondent complains of the unequal distribution of fares on the Bengal North-Western Railway. From Burhoyal to Ranoyayar is a distance of 269 miles. The fare for the distance calculated at the rate of $1\frac{1}{2}$ pies per mile ought to be Rs. 2-3. But the fare charged is Rs. 3-7. This is passing strange.

(*h*)—*General.*

25. Referring to the Darbar which was held in Barisal on the 8th July last, the *Barisal Hitaishi* of the 12th July writes as follows:—

The Darbar at Barisal.

BARISAL HITAISHI, July 12th, 1899.

The invitations to the Darbar were issued by the Commissioner personally. But we were sorry not to see members of certain zamindar families. It is rumoured that their names were omitted from the list of invitations at the Magistrate's suggestion, because they stood charged under a certain section of the Criminal Procedure Code as persons engaged in quarrels among themselves. The Magistrate thinks that the zamindars, who forget their responsibility and like ordinary men engage in law suits or other law pursuits, do not deserve to have seats in a Darbar.

Requiring the gentlemen who came to the Darbar to show their invitation cards at the gate was also improper, specially when they had not been told to bring the cards with them.

DARUSSALTANAT AND URDU GUIDE, July 13th, 1899.

26. The *Darussaltanat and Urdu Guide* of the 13th July has the following:—

The Government's attitude towards the native press.

It is a matter of regret that the Government is sadly indifferent to what the native papers say. The native papers think it their duty to keep the Government on the right path. They see that the sedition law is staring them in the face, yet they do not hesitate to say what they consider to be serviceable to the Government. But the Anglo-Indian papers, whose sole business seems to be to support the actions of the Government are very often seen to misguide it. Almost all English papers strongly supported the action of Lord Salisbury in respect to the Chinese question; but it is only native papers which condemned that action. When, however, the English papers saw that Lord Salisbury's policy proved fatal to British interests in the far East, they repented of their past conduct. The native press, therefore, ought to be an object of esteem and favour with the Government, instead of being an eyesore to it as at present.

One fails to understand why the Government is going to wrest the liberty of the Indian press. The Government ought to read the native papers with the object of seeing whether the information they give is correct or not, and and not with the object of finding out seditious writings in their columns.

BANKURA DARPAN, July 16th, 1899.

27. The *Bankura Darpan* of the 16th July thanks Mr. Fanshawe, Director-General of Post Offices, for his kindness in appointing a native to the post of Chief Superintendent in his office. By appointing Babu Barada Kanta Mitra to the post, in spite of the candidature of many Europeans and Eurasians, Mr. Fanshawe has shown that he is an impartial and upright man. Since Babu Sarada Prasad Rai's promotion to a higher post, the post of Chief Superintendent in the Director-General's office had always been given to a European or Eurasian; and Mr. Fanshawe deserves the thanks of the native community for giving another native an opportunity of showing that a native can efficiently discharge the duties of that post.

The Chief Superintendentship in the office of the Director-General of Post Offices.

III.—LEGISLATIVE.

SANJIVANI, July 13th, 1899.

28. The *Sanjivani* of the 13th July writes:—

Lord Curzon on the Calcutta Municipal Bill.

It will not be a good constitution which the Viceroy would give to the Calcutta Municipality. He is mistaken in seeking to equalise the powers of the Europeans and the natives in the Corporation. He says:—

"It should be found, if possible, in a plan which would recognize and constitute in some sort, an equality of balance between the two main interests and classes in the population of the city, viz., the European interest largely preponderating in wealth and influence, and the Native interest, largely preponderating in numbers."

So, Lord Curzon believes that in Calcutta the Europeans preponderate in wealth and respectability and the natives in number. But it has been repeatedly shown that the Europeans are not superior to the natives in wealth, and that the natives pay a far larger amount as taxes than the European merchants and tradesmen. Nor can the Europeans be said to be superior to the natives in respectability. The Viceroy or the Lieutenant-Governor is certainly superior to the natives in honour and respectability. But we are not prepared to admit that John, James, Henry, that is to say, any and every European is superior to the natives in honour and respectability. We, therefore, consider it our duty to make a strong protest against Lord Curzon's proposal to reduce the number of Commissioners.

Europeans now exercise their franchise twice, once voting with the general body of ratepayers, and again as members of the Chamber of Commerce, &c., and sending ten representatives to the Corporation. Seven hundred thousand native and European ratepayers will elect twenty-five Commissioners; whilst only three or four hundred Europeans, members of the Chamber of Commerce and other European commercial associations, will elect ten Commissioners. Would this be a fair and just arrangement? The Viceroy has disallowed Sir Alexander Mackenzie's proposals as illogical. But are his own proposals compatible with reason and logic? His Excellency hopes that the storm of

agitation which has been raging over Sir Alexander's Bill will be laid at rest by his own suggestions. But we cannot hope so. The fire of controversy will be again fiercely kindled.

29. The *Hitavadi* of the 14th July has the following with reference to the Viceroy's suggestions regarding the Calcutta Municipal Bill :— HITAVADI, July 14th, 1899.

The Viceroy on the Calcutta Municipal Bill.

It is a matter for rejoicing to the people that their piteous representations have been heard. We must admit that the Vicoroy's suggestions have prevented the destruction of the foundation of Local Self-Government and have purged the Calcutta Municipal Bill of its injurious provisions. We have still objections to some sections of the Bill, but broadly speaking, amended on the lines suggested by the Viceroy, the Bill will do no serious injury to our interests. It is true that too many cooks spoil the broth, and we shall not be sorry if the number of Commissioners is reduced. But it would have been well if the number of elected Commissioners had been larger than that of the nominated Commissioners.

We heartily thank Lord Curzon. He has earned the gratitude of all India by what he has done in the matter of the Calcutta Municipal Bill.

30. The *Samay* of the 14th July writes:— SAMAY, July 14th, 1899.

The Government of India's suggestions in connection with the Calcutta Municipal Bill.

Many are charmed with the suggestions made by the Government of India in connection with the Calcutta Municipal Bill. But we see nothing to rejoice at in the proposed changes. We rather believe that the Viceroy's suggestions will effect no substantial change in the main principle of the Bill—which is to deprive the Corporation of the power of Local Self-Government. The Viccroy has maintained in a round-about manner the proposal for curtailing power which Sir Alexander Mackenzie made so openly. His Excellency has proposed a reduction in the number of Commissioners, but it is only the number of elected Commissioners that he would reduce. Elected Commissioners now form two-thirds of the Corporation : under Lord Curzon's scheme they will become only one-half. Will not that be a curtailment of the power of the rate-payers ?

The Viceroy's suggestions in regard to the General Committee, though outwardly fair, possess something extremely objectionable within. As the Corporation will contain 25 Commissioners elected by the rate-payers and 25 nominated by the Government and selected by the European associations, it is probable that the eight elected members of the General Committee will be elected in equal parts by the rate-payers' representatives and by the Government nominees and the representatives of the European associations. And as the four members of the Committee elected by the latter half of the Corporation will generally side with the Government members, the representatives of the rate-payers will practically form only a third part of the General Committee as was provided in the original Bill. Does this mean that Local Self-Government is no longer in danger of being extinguished in Calcutta ? It is true Lord Curzon has directed the Government of Bengal to see that in the nomination of members to the General Committee by itself care is taken to secure a fair representation of every community. But whatever care is taken to secure such representation, there can be no doubt that the members to be nominated by the Government will always take more care of the Government interests than of the rate-payers.

Lord Curzon, who is an admirer of the Bombay Municipal system, has drawn many of his suggestions from the Bombay law. But he would not give the Calcutta Corporation the Bombay Corporation's power of appointing the Chairman.

31. The *Prativasi* of the 17th July writes as follows:— PRATIVASI, July 17th, 1899.

Lord Curzon's suggestions with regard to the Calcutta Municipal Bill.

The Calcutta Municipal Bill has undergone a change in the hands of the Viceroy, but this change does not make it acceptable. To tell the truth, the Viceroy's suggestions with regard to the Bill have disappointed us. According to his suggestions, the Corporation will consist of 50 members, of whom 25 will be elected by the rate-payers, 15 will be nominated by the Governmentt and 10 will be nominated by the Chamber of Commerce and other commercial bodies. The General Committee is to

consist of 12 members, of whom 8 are to be elected by the Corporation. In this arrangement we do not discover any proof of the Viceroy's impartiality. The Mackenzie Bill has been unanimously protested against, because it has crippled the powers of the Commissioners. Has Lord Curzon made this arrangement with reference to this objection? The curtailment of the powers of the rate-payers is not the only objection to the Bill. According to Lord Curzon's suggestions, the Government is to nominate four members to the General Committee. Over and above this, the 25 Commissioners nominated by the Government and the commercial bodies will also have a hand in the election of the remaining 8 members. Now if these Commissioners can manage to elect at least three members, the members elected by the elected Commissioners will be rendered quite powerless in the General Committee. There is practically no difference between the opinion of the Government and the opinion of the Anglo-Indian commercial bodies, and the members nominated by them will no doubt act in concert in most cases. It would have been something if the Commissioners nominated by the Government had been given no hand in the election of the eight members to be returned by the Corporation to the General Committee.

DAINIK CHANDRIKA, July 18th, 1899.

32. The *Dainik Chandrika* of the 18th July writes as follows:—

Lord Curzon and the Calcutta Municipal Bill.

Lord Curzon says that of the 12 members of the General Committee 8 should be elected by the Corporation and the remaining 4 should be nominated by Government. The Corporation, as proposed to be constituted by Lord Curzon, will consist of 25 elected and 25 nominated Commissioners. Judging from the proportion of European or Eurasian to native Commissioners in previous elections, it may be safely assumed that 4 or 5 of these 25 elected Commissioners will be Europeans or Eurasians. As the nominated Commissioners are to be nominated either by Government or by the mercantile community, all of them are likely to be Europeans or Eurasians. Natives may be nominated, but, at the time of voting, they will side with the Europeans and will thus be of no use to their countrymen. The proportion of European and Eurasian to native Commissioners in the Corporation is therefore likely to be something like 30 to 20. Moreover, 3 or 4 of the native Commissioners are likely to be Musalmans, and Musalmans are unfortunately apt to be blind supporters of Government in all measures. Those who will represent public opinion in the Corporation will, therefore, be inferior in number to the opposite party.

Judging from the constitution of the Corporation, the General Committee, which is to be elected by their votes, will not, we are firmly persuaded, contain one native member; for, as this Committee will wield all real power, the European or Eurasian Commissioners will take good care to return none but their own people to it.

Sir Alexander Mackenzie's Bill guaranteed at least 4 native members for the General Committee, but under the scheme proposed by Lord Curzon not one native member is likely to be returned to it.

As the General Committee will wield all real power, the native Commissioners will thus become entirely powerless. But is it fair that the elected representatives of those who support the Corporation with their money and are, as it were, its very soul, should sit like mere puppets? Lord Curzon has proposed the above constitution, and Sir John Woodburn has gladly accepted his proposal. But we have shown what result will be produced by this arrangement, if accepted.

To whom are we to look for redress in this difficulty? To whom shall we communicate our grief when he, from whom we had hoped so much, has so sadly disappointed us? Noble-hearted Curzon, we are grievously disappointed in our expectations. Your Lordship has a heart and a conscience. We shall therefore again appeal to you and to you alone for help in this difficuty. There is no other man to help us out of it. My Lord, you are right in almost every thing you have suggested, but you have marred everything by fixing the number of elected Commissioners at 25 instead of 50 as at present and as proposed by Sir Alexander Mackenzie's Bill. As everything will really be done by the 12 members of the General Committee, there is little fear of the broth being spoiled by too many cooks. We must press you to give us what

we want. We appeal to you again, and we shall be heart-broken if you disappoint us.

IV.—Native States.

33. The *Sanjivani* of the 13th July says that, with the introduction of British rule in Manipur, there has come a change for the worse in the trade of that Native State. Formerly the Raj Darbar did its best to enable every resident of the State to make improvements in his particular trade, and allowed no one to spend his time in idleness. The British Government does not care for the callings of private persons, and the consequence is that many have given up their business as blacksmiths, braziers, carvers in ivory and so forth, and the trade of Manipur is about to be ruined.

Sanjivani, July 13th, 1899.

The trade of Manipur.

34. The *Hitavadi* of the 14th July refers to the case reported in the *Bengalee*, in which the accredited agent of the accused in a case was by the order of the Assistant Political Agent of Manipur handed over to the police and sent to the jailor with the written order that ten strokes of the whip should be inflicted upon him. This order, however, was countermanded by a verbal order conveyed through the constable who took the man to the jailor. The jailor, giving preference to the written order, inflicted ten stripes upon the poor man. Upon this the Assistant Political Agent ordered the infliction of ten stripes upon the jailor. One is not easily inclined, observes the editor, to believe the *Bengalee's* report of the case as true. But everything is possible in this country. If what the *Bengalee's* correspondent says is true, the punishment inflicted on Mr. Hudson by the Assam Government is not adequate. If a native Magistrate had thus ill-treated a European, or a Eurasian, a hue and cry would have been raised by the Anglo-Indian community, and the officer would have been dismissed or subjected to an equally severe punishment. Lord Curzon should be prayed to order the infliction of an adequate punishment upon the oppressive Assistant Political Agent.

Hitavadi, July 14th, 1899.

Mr. Hudson, Assistant Political Agent, Manipur.

35. The same paper has the following:—

Hitavadi.

The Raja of Ramnad has given a crushing reply to the insinuations of the Anglo-Indian community that he is indirectly responsible for the Tinnevelly riot, and that this riot could not take place but for his indifference and supineness. As the Raja has naively put it, he is the Chief of the Marwars only in name, and he has no right to demand from them obedience to his commands. The *sardars* who, according to the hereditary practice of his dynasty, ought to pay homage to him, can under British rule ignore him altogether; so if he goes so far as to order them to do any thing, they may in all likelihood disregard his order with impunity. The Government has given him no powers, and it is too much to expect that he will be able to persuade the Marwars to do anything or to dissuade them from doing anything. To tell the truth, he was a Chief only in name, and none but his servants and dependants were amenable to his commands.

The Tinnevelly riot and the Raja of Ramnad.

There can be no reply to this. The British rule has brought about a revolution in this country in many directions. The old order has given place to the new. The mind of the people has also undergone a change. The lower classes have been rendered quite independent of the upper classes. People now enjoy more personal liberty than before, and they must, therefore, be held personally responsible for their actions. The *dalapatis*, the *goshthipatis*, the *mandals*, the *sardars*, the zamindars—all these leaders of native society have lost their old influence and power, and it is easy to understand that with their power their responsibility also is gone. They have lost their former hold upon the masses, and they should not be held responsible for the actions of the latter.

The British Government should not lose sight of another fact. The British system of administration bears witness to the power and prestige of the Government, but it is not a very popular system. Under this system the old aristocracy is gradually losing its power and prestige, and common people are rising to eminence and importance. Babus are becoming hereditary Maharajas and Mians hereditary Nawabs. Even clerks and constables are becoming Rai Bahadurs. The British Government can, at its will, raise any one and every one

to eminence. It will not therefore do to shift on to the shoulders of the zamindars the entire responsibility for the actions of the masses. Under British rule every one is responsible for his own actions.

The Raja of Ramnad could be held responsible for the Tinnevelly riot if it were in his power to prevent it. But under the present circumstances, he can be blamed for the Tinnevelly riot no more than a dwarf can be blamed for his failure to overtop a mountain.

But the Raja of Ramnad is trying his best to pacify the rioters. He has issued a proclamation which may be respected by those who honour him. But the Anglo-Indian press says that the proclamation has come a little too late. If this be the opinion of an official reflected in the press, we ask that official why did he not suggest to the Raja the advisability of issuing such a proclamation earlier? If he had made any such suggestion, it would no doubt have been acted up to by the Raja of Ramnad.

BHARAT MITRA, July 17th, 1899.

Mr. Hudson, Assistant Political Agent, Manipur.

36. Referring to the case of Mr. Hudson, Assistant Political Agent, Manipur, the *Bharat Mitra* of the 17th July says that Mr. Cotton, no doubt, deserves every one's respect. Such an act of impartial justice has rarely been done by any official. Some twenty-two years ago, when Sir Richard Temple was the Lieutenant-Governor of Bengal, Mr. Kirkwood, Magistrate and Collector of Chittagong, was degraded on account of ill-treatment of a local zamindar. Sir Antony MacDonnell, when officiating as Lieutenant-Governor of Bengal, degraded a Settlement Officer whom Sir Charles Elliott on resuming charge of his office re-instated in his post. If officers in the position of Mr. Cotton and Sir Antony MacDonnell keep an eye on the doings of their subordinates, justice can be expected of the latter.

VI.—MISCELLANEOUS.

KASIPUR NIVASI, July 14th, 1899.

Mrs. Savage in the Barisal evening party.

37. The *Kasipur Nivasi* of the 14th July says that Rai Dwarka Nath Dutta Bahadur having thanked Mrs. Savage for her kindness in coming to the evening party which was held at Barisal on the 8th July last, the Commissioner's wife replied that, though in a poor state of health, she had come down all the way from Darjeeling, not to join the evening party, but to see Babu Dwarka Nath receive his *khelat* and *sanad*, and that she remembered him and some other gentlemen of Barisal. People who say that the foreign rulers of India never love and cannot love its people with their heart will find something to learn in the above expression of sentiments by Mrs. Savage.

HITAVADI, July 14th, 1899.

Lord Curzon's congratulation to Mr. Paranjpe's father.

38. Lord Curzon, writes the *Hitavadi* of the 14th July, has written a letter to Mr. Paranjpe's father, congratulating him on the brilliant success of his son in the Tripos examination of the Cambridge University. It is a regret that Lord Sandhurst has not profited by Lord Curzon's example. Lord Sandhurst is at Poona, and yet he has nothing to say about Mr. Peranjpe's success.

URIYA PAPERS.

UTKALDIPIKA. April 15th, 1899.

A bicycle tax in Orissa recommended.

39. The *Utkaldipika* of the 15th April is of opinion that bicycles are now in great use in mafassal towns, and, as they are generally used by gentlemen of position on metalled roads, they may be taxed by Municipalities without any objection.

UTKALDIPIKA,

The Viceroy's defence of the Simla exodus.

40. Referring to the residence of the Viceroy at Simla for eight months of the year and His Excellency's defence of the same, the same paper observes that the Viceroy may as well do his work, if he remains 4 months at Simla and 8 months at Calcutta.

URIYA AND NAVASAMVAD, April 19th, 1899.

Contamination of river water in Balasore town.

41. The *Uriya and Navasamvad* of the 19th April requests the local authorities of Balasore to keep a strict eye on the mehters of *Olundasahi*, who spoil the river-water by spilling all sorts of nuisance into the same and thereby contaminating one of the chief sources of water-supply of the town.

42. The same paper is sorry to notice that many died of cholera in the Balasore district, and is glad to find that Dr. Binod Bihari Kar supplied homeopathic medicines *gratis* to many cholera patients.

Cholera in the Balasore district.

URIYA AND NAVASAMVAD, April 29th, 1899.

43. The same paper draws the attentiou of the Chairman of the Balasore Municipality to its correspondence columns, and requests him to repair the bridges that are stated to have been neglected for a long time to the great inconvenience of the public in that town.

The bridges in Balasore town.

URIYA AND NAVASAMVAD.

44. Referring to the difficulties experienced by zamindars in collecting rents from their tenants, the *Utkaldipika* of the 22nd April suggests that the Legislature should give them some summary powers whereby they may be able to realise rent and pay Government revenue in time.

Power of zamindars to recover rents.

UTKALDIPIKA April 22nd, 1899.

45. The *Uriya and Navasamvad* of the 26th April has reason to believe that the number of dacoities is increasing in Bengal at a rapid rate, and suggests that special measures should be adopted to reduce the same.

Increase of dacoity in Bengal.

URIYA AND NAVASAMVAD. April 26th, 1899.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd July 1899.

L. H.—Reg. No. 2360C—77—26-7-99